“Prabhupāda: (indistinct Hindi) . . . now, how they have become Kṛṣṇa conscious? And our men? They are dragged, somebody, to this conscious, that conscious, that conscious. Take this steady instruction of *Bhagavad-gītā*. Try to implement. Everyone will be happy, everyone, undoubtedly. Take this seriously. It is not that because we are pushing Kṛṣṇa . . . we are not pushing something new, manufactured. It is already there. It is already there. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* (BG 18.65). This is Kṛṣṇa consciousness. So what do you think? Is it possible to push Kṛṣṇa consciousness on this line, strictly on *Bhagavad-gītā*? What do you think? It is not difficult, but we have made it difficult. Recently I had been to Vinoba Bhave's *aśrama*. And there is no Kṛṣṇa, and he is writing *Bhagavad-gītā pravacana* or something like that. Even in Gandhi's *āśrama*, Wardha, the Gandhi's lantern is being worshiped. And where is Kṛṣṇa? So the *Bhagavad-gītā's* instruction is *māṁ ekaṁ śaraṇaṁ vraja*, and they are worshiping Gandhi's lantern. You had been with me?

Tamāla Kṛṣṇa: No, but I've seen it.

Prabhupāda: You know, that so . . .

Tamāla Kṛṣṇa: Neither many people come there.

Kartikeya: Sevagram.

Prabhupāda: Nobody.

Tamāla Kṛṣṇa: Kṛṣṇa temples are still full.

Prabhupāda: And it is very nice place. How it could be developed as a Kṛṣṇa conscious center. But they have given up this idea. From externally . . . now Vinoba Bhave is preaching *Bhagavad-gītā pravacana* how many years?

Mr. Dwivedi: Nearly forty-fifty years.

Prabhupāda: Fifty years. So what he has done? And within ten years what I have done?

Mr. Dwivedi: He has also put *Gītā* with politics.

Prabhupāda: Can I not say like that?

Mr. Dwivedi: You are . . . what you preach is unadulterated *Gītā*. He mixes it with politics.

Prabhupāda: That is my point.

Mr. Dwivedi: You put one principle,

> *man-manā bhava mad-bhakto*
> *mad-yājī māṁ namaskuru*
> *mām evaiṣyasi kaunteya* . . .
> (BG 18.65)

Prabhupāda: So what is beneficial, to preach *Bhagavad-gītā* as it is or adulterate it? Which is good? That is my point. Why should you talk of *Bhagavad-gītā*, adulterate? What is the benefit? And Kṛṣṇa says *naṣṭaḥ*. Hmm? (aside) Bring *Bhagavad-gītā*. Kṛṣṇa says, *sa kāleneha mahatā yogo naṣṭaḥ parantapa*. *Evaṁ paramparā-prāptam imaṁ rājarṣayo* . . . (BG 4.2). You know that. Find out.

Tamāla Kṛṣṇa: Fourth Chapter.

Prabhupāda: How to understand *Bhagavad-gītā*? By the *paramparā*. *Sa kāleneha yogo naṣṭaḥ parantapa*. To nasht ho gaya . . . (So it is lost . . .)

Mr. Dwivedi: Third Chapter . . .

Tamāla Kṛṣṇa: Fourth Chapter.

> *evaṁ paramparā-prāptam*
> *imaṁ rājarṣayo viduḥ*
> *sa kāleneha mahatā*
> *yogo naṣṭaḥ parantapa*
> (BG 4.2)

Prabhupāda: To jo parampara chod diya to nasht ho gaya. To nasht-brasht cheez dene se kya labh hoga. Ek khane ka cheez hai rasgulla accha cheez wo sad gaya usko dene se kya labh. jo khayega wo usko rog hoga, ye chal raha hai. Bhagvan jo gita bolne wala hai wo bolta hai yogo nasht parnatapa, bus nasht ho gaya. nasht-brasht ho gaya. So what you will gain from naṣṭa, bhraṣṭa? Ye sab tha. To pehle unka kaam hai jo nasht karo.The paramparā-sūtra says usko nasht karo, apna meaning lagao. To nasht ho gaya. nasht cheez dene se kya fayda hoga. Isliye Gita padhne wala.theek se ek line nahi samjh sakta. Wo cheez to nasht ho gaya. Iske liye tayyar rahiye. Ye nasht cheez hum nahi lenge. (So he has left the disciplic succession so it is lost. So what is the gain of giving knowledge? That which is lost and contaminated. There is one sweetmeat, *rasgulla*, which is very nice but it is spoiled, so what is the benefit of giving this? One who eats will fall sick, this is going on. God who speaks the *Bhagavad-gītā* is saying: "*Yogo nasht parantapa*". That is all, it is lost, lost and contaminated. So what will you gain from lost and contaminated knowledge? All this was there. So first their duty is to lose it. The disciplic principle says destroy that, concoct your own meaning so it is lost, what is the benefit of giving knowledge which is contaminated? That is why a person who reads the *Gita*, cannot understand even one line properly. That is lost and be prepared for it. That which is contaminated, we will not take. We shall give it pure.) We shall give pure. Then you see how your country becomes happy. That is real *dayā*. Aisa cheez dene se kya labh? Kewal shrama nasht' (What is the use of giving such knowledge? The effort goes to waste.) *Śrama eva hi kevalam* (SB 1.2.8). *labh* . . .

> *bhaktim udasya te vibhoḥ kliśyanti*
> *hi kevala-bodha-labdhaye*

teṣāṁ kleśala eva avaśiṣyate
nānyat yathā sthūlaṁ tuṣāvaghaṭṭainam

Bhagavad-gītā is for *bhakti*. *Bhakto 'si priyo 'si me rahasyaṁ hy etad uttamam* (BG 4.3): "I am speaking to you . . ." When Kṛṣṇa spoke to Arjuna *Bhagavad-gītā* to understand, he was not a *vedāntī*. He was not even a *brāhmin*. He was not a *sannyāsī*. So why he was selected? *Bhakto 'si*. *Bhaktyā mām abhijānāti* (BG 18.55). Without becoming *kṛṣṇa-bhakta*, what one will understand *Bhagavad-gītā*? A politician cannot understand. His motive is different. He cannot understand. *Man-manā bhava mad-bhakto mad-yājī* . . . *bhakta* . . . how to become *bhakta*? *Bhaktyā mām abhijānāti*. Kṛṣṇa says: "By *bhakti* one can understand." He never said, "By *jñāna*, *karma*, *yoga*." No. *Yoginām api sarveṣāṁ mad-gata* . . . (BG 6.47). Eh? What is that? *Antar-ātmanā*, *śraddhāvān bhajate yo māṁ sa me yuktatamo* . . . so if you want to organize on that line, then it will be successful. Otherwise it is waste of time. That is real cooperation, that we must accept *Bhagavad-gītā* as it is and preach as it is. Then people will be happy. Otherwise waste of time. *Śrama eva hi kevalam* (SB 1.2.8).

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
(SB 1.2.7)

Now, that is wanted. Ye chahiye, hamara . . . (This we want, our . . .) Those who lead the *sevā-saṅga*, they must learn how to do benefit to the people. They must practically assimilate, apply in their practical life and teach others. Then it will be successful. There is no doubt. And the proof is here. In our foreign countries . . . they are foreigners. They are practicing different religious systems. Now, why they are taking to Kṛṣṇa con . . .? Millions of copies, *Bhagavad-gītā As It Is*, we are selling. *Kṛṣṇa* book, how many?

Tamāla Kṛṣṇa: Now about three and a half million copies, thirty-five *lakhs* copies.

Prabhupāda: In Christmas festival . . . they are performing Christmas festival and purchasing our book, *Kṛṣṇa* book. Now they have accepted this Hare Kṛṣṇa movement is three thousand years old or some thousands of . . .

Kartikeya: Five thousand.

Prabhupāda: No, thousands of years.

Kartikeya: No, thousands of years.

Prabhupāda: So do something the people will be benefited, actual. And the whole instruction is there. Then it will be successful. Otherwise . . . *moghāśā mogha-karmāṇo mogha-jñānā vicetasaḥ* (BG 9.12). Find out this verse. *Moghāśāḥ*. Aur kuch karenge . . . (Will do something else . . .)

Tamāla Kṛṣṇa: *Moghāśā jñānam*.

Prabhupāda: Hmm. Gyani samajhta hai hum bada gyani hai mogha gyan. Koi samajhta hai hum bada karmi hai, mogha gyan, moghasah. (The knowledgeable person thinks that he is the most intelligent, *mogha gyan*. And someone thinks that he is the greatest achiever, *mogha gyan, moghasah*.)

Tamāla Kṛṣṇa:

> *moghāśā mogha-karmāṇo*
> *mogha-jñānā vicetasaḥ*
> *rākṣasīm āsurīṁ caiva*
> *prakṛtiṁ mohinīṁ śritāḥ*
> (BG 9.12)

Prabhupāda: Yes. That's it. Rākṣasa. Raksasa. bhav kya hai krishna ko mar dalo ab Bhagavad-Gita padho. (Learn the art how to kill Kṛṣṇa, and read *Bhagavad-gītā*. Ye . . . *moghāśāḥ*, finished. Ye . . . hai kaun . . . (Who is it? . . .) Ye jo Gita padhne wala hai koi bhi bolta hai "krsnas tu bhagvan swayam' bhagvan krishna malik hai, bolta hai. Kishna ka kitab pado aur usko mar dalo. uska aasha kaise poorna hoga, Mogh aasha. Bada karmi hai, mogh karmi, bada gyani hai mogh gyan. (Those who read *Gītā* does anyone say: "*Kṛṣṇas tu bhagavan swayam*" Kṛṣṇa is the proprietor, the owner. Read the scripture of Kṛṣṇa and kill him. How will His desire be fulfilled, "*Mogh aasha*", he is a great achiever, "*Mogh karmi*", great knowledgeable, *mogh gyan*.) *Vicetasaḥ*. Why? *Rākṣasa* . . . (indistinct Hindi) . . . whether you are prepared to cooperate with me on this line. Are you ready?

Mr. Dwivedi: We also believe in unadulterated *Gītā*, (laughs) unadulterated *Gītā*.

"Prabhupāda: This is the line of action. Dekhiye sab theek ho jayega. (See, everything will be alright.) *Mām evaiṣyasi asaṁśayaḥ* (BG 18.68). Asaṁśaya. me koi samshaya nahi. Nischit, ye viswas kahan hai. (There is no doubt in the doubtful. Definite. Where is this faith?) *Yad gatvā na nivartante tad dhāma paramaṁ mama* (BG 15.6).

> *mām upetya kaunteya*
> *duḥkhālayam aśāśvatam*
> *nāpnuvanti mahātmānaḥ*
> *saṁsiddhiṁ paramāṁ gatāḥ*
> (BG 8.15)

This is *saṁsiddhi*. If you want show, that is another thing. If you want *saṁsiddhi*, then you have to accept *Bhagavad-gītā* as it is. *Samyak siddhi, sampūrṇa siddhi, samyak, saṁsiddhi*. Find out this verse.

> *mām upetya kaunteya*
> *duḥkhālayam aśāśvatam*
> *nāpnuvanti mahātmānaḥ*
> *saṁsiddhiṁ paramāṁ gatāḥ*

(BG 8.15)

To, (So,) we have to give up this showbottle, that "I am a scholar of *Bhagavad-gītā*. I am so . . ."

Tamāla Kṛṣṇa:

mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramāṁ gatāḥ
(BG 8.15)

Prabhupāda: Real *mahātmā*. This is the definition of *mahātmā*, not that I create *mahātmā*. *Mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ, bhajanty ananya-manasaḥ* (BG 9.13). Apna to kuch kaam nahi hai . . . (I don't have anything to do . . .) This is *mahātmā*.

bahūnāṁ janmanām ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā sudurlabhaḥ
(BG 7.19)

That is *mahātmā*. *Sa mahātmā sudurlabhaḥ. Vāsudevaḥ sarvam iti*. The Mahatma Gandhi . . . kahin bola hai ki krishna hi sab kuch hai, bola hai, hmm. (Has he told anywhere that Krishna is all-in-all, has he told, hmm.) *Sa mahātmā sudurlabhaḥ*. Wo mahatama milna mushkil hai. (That great soul is rare.) If you read *Bhagavad-gītā*, you must read properly, act properly. Then you'll get the benefit. If you manufacture your ideas—useless waste of time . . . (indistinct Hindi) . . . whether they'll tolerate? Boliye. (Say something.)

Mr. Dwivedi: Hmm?

Prabhupāda: Whether they'll be able to digest?

Tamāla Kṛṣṇa: Bitter. Bitter medicine.

Prabhupāda: Bitter pill.

Mr. Dwivedi: I think there is greater room for digestion of unadulterated *Gītā* than for adulterated.

Prabhupāda: Hmm?

Mr. Dwivedi: And automatically, I do not know why, but I . . . (indistinct)

Prabhupāda: No, they will not take it.

Mr. Dwivedi: They are . . . already they are in a mood of . . .

Prabhupāda: No, that . . .

Mr. Dwivedi: . . . without much effort on anybody's part. I do not know why, whether it, the idea has come from, but it is there.

Prabhupāda: No, that is everywhere. That is everywhere. Everywhere, every Indian is Kṛṣṇa conscious. By force we are making them otherwise. That is going on.

Mr. Dwivedi: From whatever . . . atomic forces or whatever forces of saints like you, but they take it . . . there will be that air, that something is automatically coming up.

Prabhupāda: Ye kuch preliminary apko suna diya. (He has told you something preliminary.) If you agree to cooperate with me, you'll see immediately. Because I want to deliver the real thing, therefore in my feeble health I am prepared to go. If one man can understand, that I want to see. I am traveling all over the world to see that at least one man may understand. They have spoiled the whole situation by misinterpreting, by malinterpreting, and by bringing some rascal and pose as leader. The whole world is spoiled. If you want to preach some rascal philosophy, you do. Why you take *Bhagavad-gītā*? That is cheating.

Mr. Dwivedi: When we can preach something genuine . . . this life is so small. What . . .? Why . . .? Why should we be after something which is adulterated? Why not preach genuine, if at all we preach?

Prabhupāda: Yes.

Mr. Dwivedi: And for what purpose? Life itself is simply too short. For what purpose?

Prabhupāda: Apko haat diya galtiyan nikal raha hai. Apko haat se . . . agar koi bolega . . . yehi sab chal raha hai. (He gave his support and is pointing out the defects, from your hand . . . if someone says . . . all this is going on.) "I preach something nonsense, and I take *Bhagavad-gītā*." Why? Why you take *Bhagavad-gītā*? You . . . there are so many rascal philosophers. You also preach your own philosophy. Why do you take *Bhagavad-gītā*? And where is nonviolence in *Bhagavad-gītā*? " --- https://vanisource.org/wiki/770424_-_Conversation_-_Bombay?hl=spoiled|preach

"**Śrīla Prabhupāda**: The meaning is one, but if we are not realized, we may interpret many meanings. We present the Bhagavad-gītā as it is, without interpretation or motive. We cannot

"**Prabhupāda:** And there is Narottama dāsa Ṭhākura *Prārthanā*. *Āśraya laiyā bhaje*, *kṛṣṇa nāhi tare tyāge*: "One who takes *āśraya*, shelter of a devotee, Kṛṣṇa does not give him up. Kṛṣṇa accepts him." *Yasya prasādād bhagavat-prasādaḥ* . . . because if that person who is giving shelter, if he's pleased, Kṛṣṇa is immediately . . . if he recommends a fool, "Oh, Kṛṣṇa, here is a devotee," Kṛṣṇa will accept immediately.

It doesn't matter whether he's a fool or rascal. Because he is recommended by representative, he will be accepted. *Yasya pra* . . . this is the meaning of *yasya prasādad bhagavat-pra* . . . without his recommendation there is no entry in Kṛṣṇa's kingdom. *Yasya-prasādad na gatiḥ kuto 'pi*. If he displeases Kṛṣṇa's representative, he has no entrance to the Kṛṣṇa's kingdom, however learned he may be or whatever he may be. Immediately rejected.

In a business office, suppose a secretary is there. A clerk does not accept the order of the secretary, immediately he should be dismissed. In my personal experience, when I was young manager in a big chemical concern, one correspondent clerk, he disobeyed me. I reported to the head boss. He immediately came and he said, "Get out immediately from the office." And he wanted to plead in so many ways.

Said, "No, I don't want. If you don't go out, then I shall call my doorman. He will forcibly get you out. Get out." I was sorry, because this man is dismissed immediately, but he took. Disobedient . . . "Obedience is first discipline." So if Kṛṣṇa's representative is disobeyed—"Get out immediately." Kṛṣṇa is very strict.

Guest (6): (indistinct) . . . from tomorrow, he was not able to get . . . (indistinct)

Prabhupāda: Yes. Just see. Yes. Therefore in our system, *vaiṣṇavāparādha* is the greatest offense, to commit offense at the lotus feet of a Vaiṣṇava, and spiritual master is to be considered the first Vaiṣṇava. If there is *aparādha*, that is great . . . greatest offense. That will spoil the whole spiritual life. These are stated in *Caitanya-caritāmṛta*. In *Teachings of Lord Caitanya* you'll find.

”=== https://vanisource.org/wiki/701212_-_Lecture_SB_06.01.21_and_Conversation_-_Indore?hl=spoil|the|whole

“**Disciple**: Concerning the relationship between theology and philosophy, Aquinas writes: "As sacred doctrine is based on the light of faith, so is philosophy founded on the natural light of reason....If any point among the statements of the philosophers is found contrary to faith, this is not philosophy but rather an abuse of philosophy, resulting from a defect in reasoning."

Śrīla Prabhupāda: Yes, that is correct. Due to material, conditioned life, every man is defective. The philosophy of defective people cannot help society. Perfect philosophy comes from one who is in contact with the Supreme Personality of Godhead, and such philosophy is beneficial. Speculative philosophers base their beliefs on imagination.

Disciple: Aquinas concluded that divine revelation is absolutely necessary because very few men can arrive at the truth through the philosophical method. It is a path full of errors, and the journey takes a long time.

Śrīla Prabhupāda: Yes, that is a fact. We should directly contact the Supreme Person, Kṛṣṇa, who has complete knowledge. We should understand His instructions and try to follow them.

Disciple: Aquinas believed that the author of sacred scripture can be only God Himself, who can not only "adjust words to their meaning, which even man can do, but also adjust things in themselves." Also, scriptures are not restricted to one meaning. In this, Aquinas seems to differ from the official Catholic doctrine, which admits only the Pope's interpretation. For him, the scriptures may contain many meanings according to our degree of realization.

Śrīla Prabhupāda: The meaning is one, but if we are not realized, we may interpret many meanings. We present the Bhagavad-gītā as it is, without interpretation or motive. We cannot change the words of God. Unfortunately, many interpreters of scripture have spoiled the God consciousness of society. For example, it is stated in both the Bible and the Bhagavad-gītā that God created the universe, and that is a fact. One may conjecture that God created the universe out of some chunk, or whatever, but we should not interpret scripture in this way. In the Gītā we find that Lord Kṛṣṇa states, ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." (Bhagavad-gītā 10.8) If it is a fact that everything is an emanation of God's energy, why should we accept a second meaning or interpretation? What is the possible second meaning? ”--- https://vanisource.org/wiki/BID_6_Thomas_Aquinas?hl=spoiled|consciousness